

The Brethren Evangelist.

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"Let us go on unto Perfection."

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COURAGE.

BY B. C. MOOMAW.

Gird now thyself with manly strength
Oh, soul oppressed with harrowing cares;
It is the weakening faith which wears
The courage out of life at length.

Let but a dauntless spirit face
The frown of an unfriendly fate,
And soon its ills will dissipate
Like threatening clouds, and leave no trace.

Or if persistent they remain
With courage let us learn to bear,
Heroic let us learn to dare,
And conquer thus the utmost pain.

For why should mortal man despair
When the strong arm of God is near,
And all the hosts of help appear
To put to flight the hosts of care.

Tis only thus we find repose,
By manly courage in the strife;
Who flees the battle field of life
Will only multiply his woes.

Bear a firm soul amid the wars
Which hem the troubled spirit round;
Behold on this contested ground
We win the empire of the stars.

Be strong in faith, for in that strength
We conquer all the brood of cares;
It is the wavering faith which wears
The courage out of life at length.

—Buena Vista, Va.

THE WAY TO HELL.

The government of our nation issues one hundred and forty thousand licenses for the sale of liquor. These licenses cover, probably, one hundred thousand saloons in the land, while thousands of drug-stores are worse than the average saloon, in some ways. The buildings where liquor is thus sold would make a street two hundred and sixty-five miles long. Turn the patrons of those drinking saloons into that one street, and the procession, five abreast, would be five hundred and seventy-five miles long, and should they march twenty miles a day they would be twenty-eight days in passing. If all the sin, sorrow and want of the nation would be found in that street, and one half of the other half. It is a veritable broad-way to hell. The government opens the street, licenses the men who deal out intoxication and damnation, and is largely responsible for all the blood of body and soul shed therein. Satan could not devise a scheme that would, for horrible physical and moral results, exceed or even equal this street of Rum and Ruin, opened and protected by the nation. A thousand Sodoms built side by side, could be no worse. What woes of heart, what dreams of despair, what cries of anguish, what deeds of darkness, are born in the street we name! Yet in the doorway of each one of the liquor dens stands the bloated faced proprietor, thrusting out his permit-in-law for the business he is engaged in. How sad the spectacle! The license is red with the blood of millions. The moral sense of the good in all parties should protest against a license to make men drunken.—*Herald of Gospel Liberty*.

CLIPPINGS FROM THE HERALD OF GOSPEL LIBERTY.

President Harrison has accepted a professorship in the Stanford University of California, and will enter upon his duties in October.

The legislatures of eight states have passed resolutions against the Sunday opening feature of the World's Fair. All honor to the eight.

General Horace Porter announces the completion of the Grant Monument Fund, and the promise is made that in 1895 the monument itself will be completed.

The English Government has permitted the introduction of a bill for the disestablishment of the Welsh Church, or the English Church in Wales. Disestablishment is coming, and it should.

"An appeal for peace" has been signed by over two hundred prominent Presbyterian clergymen, protesting against trials for heresy within the body, and insisting that belief in the inerrancy of the original autographs of Scripture should not be made a test of fellowship in the Presbyterian ministry.

Dr. Briggs has been appointed to the chair of Systematic Theology in Union Seminary. In his

first lecture he is said to have attacked the conservative text book of the class, that of Henry Boynton Smith. Dr. Briggs' new chair is by far the most important of the seminary, and his appointment points to the final absolute overthrow of conservatism in the school.

Several N.Y. City churches have adopted evening communions, ostensibly for the benefit of the poorer classes, who can not reach the morning service. This was undoubtedly the hour of observance with the early church. The Lord's Supper was established in the evening, while the Passover was always eaten in the evening. We confess to a decided preference for the evening hour.

An entirely new creed is quite generally demanded by the Presbyterian clergy. A mere revision will fail to satisfy. The feeling is, that the church and the age have outgrown the old creed, and should be done with it. But why a creed at all? Let every man formulate his own, with the New Testament Scripture as the basis of his faith. We commend to the Presbyterian church the New Testament as a creed. It is one that will need no revisions.

NOTES.

BY S. M. MINN.

For years, I have written most every week an article for our county paper, the *Huntington Herald*. Some two years ago, I criticised the doctrine of Transubstantiation. A citizen, a Catholic, of our town, applied in a letter by post. I answered him in the paper, and requested him to send his answer to the *Herald*. He again sent me a long communication through the mail. By the "infallible" church, he made it clear that the tenet of transubstantiation was right and true. His church opposed the discussion of her doctrines in the newspaper. I replied to him in the paper. When the proprietors of the paper saw the publication of such articles stopped. When the second one appeared, he said to the *Herald* man: "Didn't I tell you to stop publishing such stuff." And we "stopped."

All editors, secular, or religious must walk in ways that are not always "flowery paths of peace." If the editor of a secular paper admits an article that criticises the tenets of transubstantiation, some Catholic will get angry and tell the editor, "The newspaper has no business with religious questions." And if the editor of a religious paper publishes an article that pinches some brother's corns—the tobacco habit, the taxing of church property, political suicide, etc., etc.—he will tell the editor, "Such questions should not be discussed in a religious paper." As long as body and spirit are united, it is manifest that both should receive thought and care. The newspaper and the religious paper are not wide apart in their mission.

In the past few weeks I commenced again to write notes on Catholicism. Some of these notes were in regard to the attack of a mob on ex-priest Rudolph, at La Fayette, Ind.

A few days ago the *Herald* published an article signed by "A lover of Justice and Peace." This "lover of justice and peace," I understand, is the priest who "stopped" me two years ago. The following are my notes in reply, published in the *Herald* of last week:

"A lover of Justice and Peace" in the daily *Herald* writes, "to congratulate you on your manly declaration that the *Herald* is a secular, not a religious paper. I hope that Mr. S. M. M., your regular correspondent, will henceforth remember the nature of the *Herald*." "A lover of Justice," when he writes about a "regular correspondent," whose identity is well known, should be "manly" enough to sign his name to his communications. Yes, my friend, I will in the future as I have in the past, "remember" that the *Herald* is a "newspaper," and I will continue (when I write) to write "notes" on politics, religion, agriculture, health, etc., etc., on any and all questions that are agitating or should agitate the minds of the people. It is not in good taste for an anonymous writer to call, or be permitted to call Prof. Rudolph (who has the reputation of being a perfect gentleman) a "contemptible tramp." Such language betrays the true character of "a lover of Justice and Peace." Come out from your hiding place!

From a Catholic standpoint there is but one Christian religion, and that religion is the Roman Catholic religion. All Protestant denominations are heretics. The "mother church" is in favor of putting her religion into the public schools, into the government of towns, cities, counties, states and nations. Nor does she object to having her religion discussed in the secular press, if the writer looks at the church from her standpoint. She is getting more free advertising today than any other religion under the sun. The government of

nearly all our large cities is in her hands. But when the secular newspaper records these facts, she commands it to be quiet about matters. A newspaper is not a religious paper, and it should not meddle with religion, but confine its news to secular matters. So says Rome.

"A lover of Justice and Peace" says: "The most obvious way to exonerate themselves (the A. P. A's.) * * * would be a publication of their full constitution and rules" * * * "To exonerate" the A. P. A's from what? Exonerate them from causing (?) a mob to attack Prof. Rudolph? Now if you desire to understand the "constitution and rules" of the A. P. A., and the character and representation of ex-priest Rudolph here is your opportunity. In the *Patriotic American* Prof. Rudolph says: Will Father Walters meet me on the stage of any church or hall, or before the grand jury, and prove me a disreputable person? Will he please accuse me of any crime, imputed to me while a priest from May 16, 1868, to March 19, 1881, or from that date to the present day? * * *

Therewith challenge, dare, or defy you, Father Walters, of St. Mary's Roman Catholic church, to prove me a disreputable person."

You are opposed to these discussions in the "newspapers," now you can have a chance to have them discussed on the platform."

Doctrinal.

THREE GOOD POINTS.

FROM "TRINE IMMERSION TRACED TO THE APOSTLES."

1. Amid the conflicting theories and discords throughout Christendom, all leading denominations are united in regarding trine immersion as valid baptism. On no other mode of administering the sacred rite are they thus united. The simple fact that they are agreed in considering trine immersion as valid, is of itself one of the strongest arguments in proof of its genuineness, for it is unreasonable to presume that they would all unite in endorsing the very mode which happens to be wrong.

1. We clip the following from the *Christian Standard*, of Dec. 6, 1873:

"It is well known that the trine immersionists (Tunkards) believe that faith, repentance, confession and baptism are essential to salvation from sin. They baptize for the remission of sins, believing baptism to be essential to pardon. Now, then, in case a person has been thus baptized, and afterwards desires to unite with the Christian church, can he be received upon his baptism, pleading that it was for the remission of sins? Is it therefore valid?"

It ought to be recognized that the answer to this question is, "Yes," because it is a matter of the name of the Father, and of the Son, and of the Holy Ghost.—*James Everett, D.D., for.*

3. When Dr. Talmage visited the river Jordan in 1889, a man by the name of Houston requested baptism at his hands. The necessary arrangements being completed, Mr Talmage led the candidate into the water.

"Reaching the sufficient depth, he immersed him three separate times, repeating the usual formula: 'In the name of the Father, and of the Son, and of the Holy Ghost.'—*Christian Herald*, March 10, 1890.

"FAITH IN GOD."

BY C. H. BALSBAUGH.

I believe means more than all commentaries and expositions and sermons. No amount of psychology, or metaphysics, or theology, about faith is faith. A dear brother, who has for many years been a great sufferer, and been largely purified by his "fiery trials," sends me a little book on Faith Healing, asking my views on the subject. Body healing is secondary. The higher nature comes first in the divine program. Faith never fails of salvation and healing. If we had no more faith with reference to God's provision for the recovery of the soul, than we generally have in relation to the body, we would all be lost. Paradoxical as it may seem, the body is too tangible for faith. But we have hope for the body, even if it can not be spared the crisis of death. Rom. 8: 11, is the pledge of God that "our mortal body" is included "in the redemption that is in Christ Jesus." The humanity of Emmanuel is "the first fruit" of a "multitude which no man can number." The faith of God exercised in and by the faith of man, seems fanatical to many Christians, and yet this was the constant experience of the Man, Christ Jesus, and is designed to be the experience of all who "live by the faith of the Son of God."

Centuries of tradition, and faulty teaching, and misled faith, and unnatural conscience, have made "the truth as it is in Jesus" strange to us. I never venture to say half I believe. John 16: 12. Rom. 14: 22. Silence is sometimes the highest wisdom. God is never premature in his revelations. His providence and grace always perfectly dovetail. Profoundly am I convinced these many years, and more and more every year, that the